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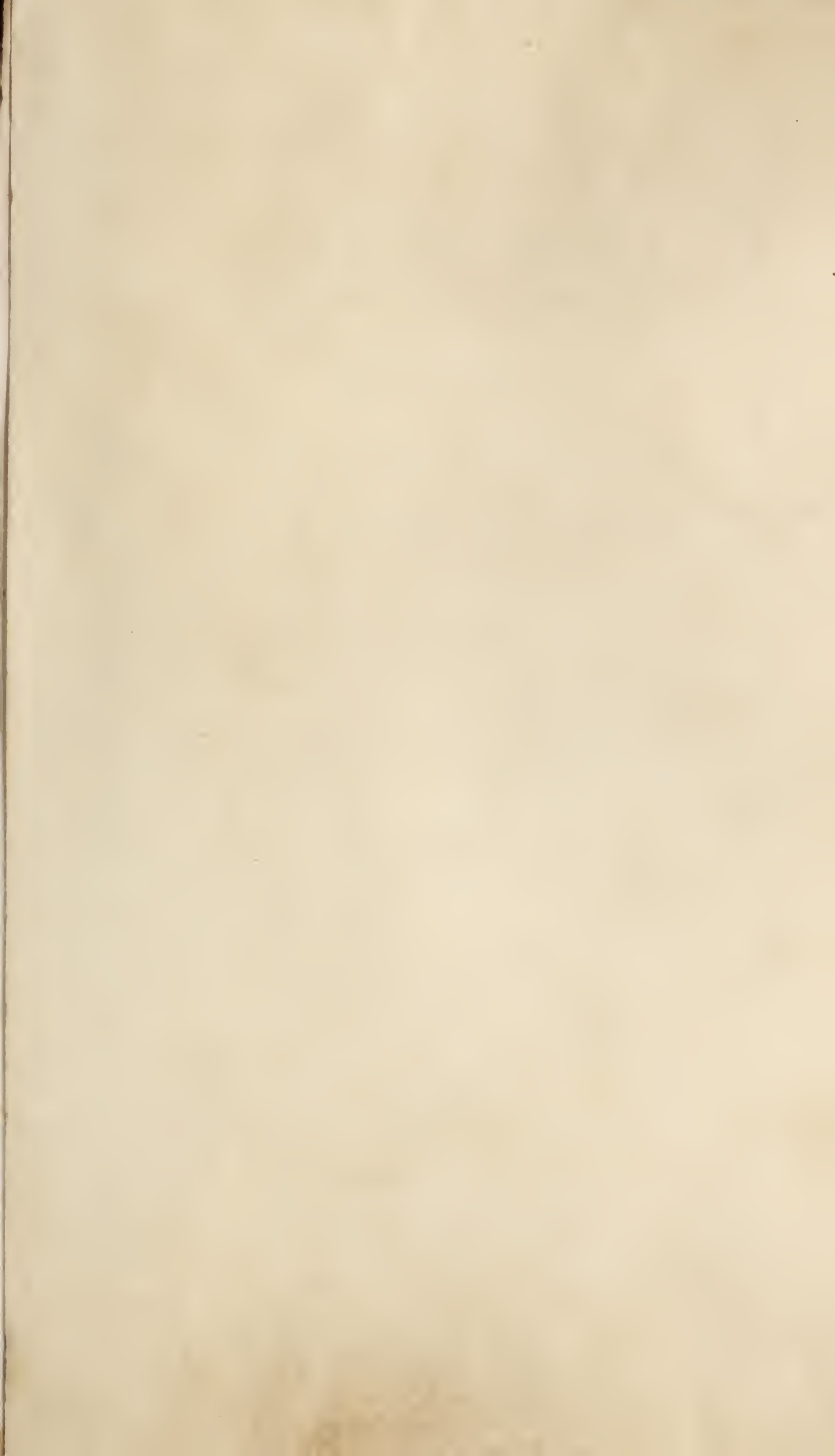
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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION
OF THE
AMERICAN SOCIETY
For Meliorating the Condition of the Jews.

: נחמו נחמו עמי יאמר אלהים: Is. XL. 1.
ἢ σωτηρία ἐκ τῶν Ἰσραηλίων ἔσται. JOHN IV. 22.

Vol. I. No. 11.

MAY, 1845.

New Series.

ANNIVERSARY MEETING.

THE Twenty-second Anniversary of The American Society for Meliorating the Condition of the Jews, will be celebrated in the city of New York, on Thursday, the 8th of May, in the Ref. Dutch Church corner of Broome and Greene streets, (Rev. Mr. Fisher's) at 7½ o'clock P. M.

"ANASTASIS." BY PROF. BUSH.

(Concluded from page 257.)

THE SCRIPTURAL ARGUMENT.

MUCH the larger portion of this volume is taken up with the exposition of texts, with a view to show, that there are no texts in Scripture, that certainly teach the doctrine of the resurrection of the human body at the last day. To meet the author at every point, and contest every position, from which we might even hope effectually to dislodge him, would require a volume quite as large as the original. But this is not our design. By the author himself it will be reckoned sufficient, if we "meet the argument at" what are claimed to be "its strong points," whatever becomes of the confessedly "weak" ones.

JOB XIX. 25-27—we are willing to give up. At least, for some time, we have not been able to exclude an unwelcome doubt, as to whether this triumphant exclamation of the man of Uz will fairly bear the interpretation, which our English version appears to put upon it.

PSALM XVI. 9, 10—On this very important passage our author allows us but a single page, and half of that is occupied with Acts xi. 29-31, and xiii. 32-37, cited at length.

The fact of a resurrection is undoubtedly taught in these words; and yet from the inspired comment of Peter, it is clear, that it is a resurrection predicted of the body of Christ, and not of the bodies of men in general. . . Their bodies *do* see corruption. . . It is from *corruptible* that we are to be changed, and put on *incorruption*. How then can this passage be adduced in proof of the general doctrine of the resurrection of the body?—pp. 104-5.

And this is all! The Professor, we think, must have had some instinctive notion, that here was one of those more perilous obstacles, which it would be well to get past as rapidly, and with as little noise, as possible. Can we believe that he did not see, and, seeing, did not candor require him to acknowledge, the absolute irreconcilableness of these precious words with his own fantastic spirit-

ualities? His repeated denial of any allusion in them to the resurrection of "the bodies of men in general" is perfectly gratuitous. No one ever pretended any thing of the kind. But *what is it, that they teach respecting the resurrection of Christ?*

Our author's doctrine on that glorious subject we may come to by and by. At present it is only necessary to remark, that, according to Prof. B., our blessed Lord did not rise in a material body;—the "body prepared" for him by the Father (Heb. x. 5,) and by which "the Lord of glory" was also "bone of our bone, and flesh of our flesh"—which, for our sakes, "was an hungered in the wilderness," and "sat wearied on Jacob's well"—whose "feet" were "washed with tears" of the penitent, while "his visage was so marred more than any man, and his form more than the sons of men"—the body, which, for our sakes, was "pierced," which bled, and died upon the tree, and was then, more than ever before, embalmed in the gushing sorrows, and tenderest memories of disciples, as the very place, where it rested in silence and darkness, became holy ground to God's shining angels— that dear body, alas, had neither part nor lot in the power and glory of the resurrection; or, if for some reason, mysterious and unexplained, it did emerge from the sepulchre on the morning of the third day, it was only to be flung off again immediately, and for ever!

Stiffing, as we best may, though after all with very partial success, the strong feelings of impatience and disgust, which these sentiments have awakened in us, we would fain ask our friend, calmly and kindly, how he can look the Bible in the face, and say, that such a result as that was the fulfilment of "the joy that was set before" Messiah, and the anticipation of which here awoke the raptures of prophecy. "MY FLESH ALSO SHALL REST IN HOPE"—in hope of what? Of instant annihilation? or everlasting rejection?—"For thou wilt not leave my soul

in hell; NEITHER WILT THOU SUFFER THINE HOLY ONE TO SEE CORRUPTION"—but why not? What matters it, in our author's estimation, what became of the old fleshly particles? The true body of the resurrection has nothing in common with "gross matter;" it is "*the psyche—the vital principle—the psychical body—the tertium quid*—the intermediate something between the cogitative faculty and the gross body," although on second thought we are "not at present prepared to affirm whether it be material or immaterial," which by a law of nature is "developed—disengaged—extricated" at death, so that, of course, (this would be our inference) Christ rose not on the third day at all, but within some sixty seconds after "he cried, It is finished, and bowed his head, and gave up the ghost."

And then, if the resurrection be a simple, unavoidable result of a natural law, which takes effect at death, our author must acknowledge, or he is no true philosopher, that "the patriarch David" also was risen long ago—risen before he was "buried"—nor had his resurrection body seen corruption, any more than that of his Redeeming Son, and it was mere pitiable ignorance on the part of an inspired Apostle to talk of David's "sepulchre being with us unto this day," as if it were of the slightest consequence what became of "his sepulchre," or of all that was ever in it!

Now, it is probably a failing of ours—but it is true, that, when we meet with an opinion, or an exposition, involving directly so much of the purest nonsense, we cannot find in our hearts to call it *learned, able, interesting*, and all that, merely because it is the opinion, or the exposition, of a man whom we esteem.

ISAIAH XXV. 7, 8—This chapter, our author thinks, looks forward

To that particular era of the Messiah's reign, when the great Antichristian city, the mystical Babylon, shall be destroyed, and the redeemed saints made to exult over the ruins to which it is reduced. It is intimated that at that time this illus-

trious triumph should be celebrated as with a joyous feast, in which all believing people should be partakers, who are represented as convened for the purpose at Mount Zion, in Jerusalem, which then becomes the magnetic centre of all true worshippers.

Thus far we are happy to agree with our author. But we do not agree with him when he adds:—

As to the “death” here spoken of, we hesitate not to understand it with Vitringa, Rosenmüller, and others, not as “death” in its natural and ordinary acceptation, but as another term for all manner of grievous afflictions, persecutions, wars, pestilences, sicknesses, every thing, in fact, of a deadly and desolating nature—every thing which causes grief, mourning, and tribulation.

To this we oppose the sensible and far more satisfactory remarks of Dr. Henderson:—

All such exegesis fails to meet the *exigentia loci*. What Isaiah predicts is not the partial or total cessation of war, extraordinary longevity, or such like, but the absolute abolition of death. In proof of this fact, the Apostle expressly quotes it, 1 Cor. xv. 55:—*τότε γενήται ὁ λόγος ὁ γεγραμμένος. Κατεπόθη ὁ θάνατος εἰς νίκος*: thus concluding his celebrated argument in defense of the doctrine of the resurrection. By his inspired authority I deem it the only wise, because the only safe course, in this and all similar cases to abide.

Anticipating, as it could not decently be overlooked, the objection here advanced by Dr. H., our author deems it sufficient to

reply that such cannot be the meaning of Paul, provided it be not the meaning of Isaiah.

But why not the meaning of Isaiah? Because

nothing can be more obvious, from the whole drift of the prophet's strain, than that he is not speaking of the end of the world. He is

merely setting before us one of the links in the great chain of events which are to distinguish the latter days of Zion's welfare.

Now we shall not charge the Professor with being guilty of a flagrant lack of candor here. But it is abundantly obvious, nevertheless, that he condescends to take advantage of what he himself regards as a very vulgar error—that which interprets the phrase in the English version, *end of the world*, as involving “the termination of this world's destinies,” or “the physical termination of the globe.” This the Professor, in his first epistle general to “the Mercer St. Congregation,” openly denounced as an “erroneous” interpretation. The true rendering, he said, is “*the consummation of the age*;” and here also we are thankful for an opportunity of expressing our cordial concurrence. It is, indeed, as we believe, quite certain, and generally agreed among scholars, that τὸ τέλος τοῦ αἰῶνος—“the end of the world”—as used in Scripture, has no reference whatever to physical convulsions and ruin, but denotes simply the close of some great epoch, or dispensation.

The question then is, Is there no epoch, or age, mentioned in Scripture as actually running out, just at “that particular era,” to which Prof. B. refers the fulfilment of this prophecy—the era, to wit, of Zion's restoration and glory? The answer is, or should be, familiar to every student. “Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES be fulfilled;” Luke xxi. 24. Nay, our author suggests the same answer in another form, when he says, that at this period the great Antichristian apostasy, which was to be for “a time, and times, and half a time,” or 1260 years, shall be destroyed.

We meet him, therefore, on his own ground, disclaiming all apprehension, that, at the period to which Isaiah and Paul refer, this world is either to be annihilated, or turned into an eternal cinder, and distinctly recognizing, in all

that is foretold of the characteristics of that period, nothing more than the features of one of those grand eras of transition, through which the human race advances, under a divine control, to the fulfilment of its destinies.

But we no sooner reach this understanding, than we begin to regret, that our author did not take the trouble of showing what there is in "the whole drift of the prophet's strain," so utterly incompatible with the idea of a resurrection, as forming "one of the links in the great chain of events, which are to distinguish the latter days of Zion's welfare." All the light that he vouchsafes, on this critical and much contested point, is concentrated into the formula, "*nothing can be more obvious*;"—and in imitation of so good an example of seasonable brevity, we just respond,—"*nothing can be more obscure*." In the absence of all argument on either side, we can safely enough venture to say, that this "irresistible conclusion, that the epoch of the resurrection described by Paul"—(and by him, in a lofty and divinely inspired argument, appealed to as the appointed fulfilment of the ancient oracle)—"is not to be placed at the end of the world"—(that is, at the consummation of the age)—"*which Isaiah's abolition of death certainly is not*"—is, in reality, like very many of our author's "*inevitable deductions of reason*," so distressingly "lame and impotent" in both its feet, as scarcely to be able to crawl.

Let us only be allowed to add, that, according to the popular views of *eschatology*, or the *doctrine of last things*, the difficulty of reconciling, in this instance, the prediction and the alleged accomplishment is a real difficulty, and Prof. B. is not slow to discern, and improve his advantage. To deny, that Paul here "acts the part of an inspired expositor of Isaiah," would be equally perilous and absurd. But how, then, on the prevailing theory, shall we dispose of various matters, introduced by the prophet as

accompanying, or following, the resurrection spoken of? This is the problem; and we know of but one adequate solution of it—that furnished by the doctrine of "the first resurrection"—the resurrection of all "that are Christ's, at his coming," and their subsequent reign with Him over the millennial nations—a blessed doctrine, sadly overlooked, it is true, by many, but clearly revealed in Scripture, and absolutely essential in any Scriptural statement of "things which must be hereafter."

ISAIAH XXVI. 19.—Professor Bush, it is scarcely necessary to say, agrees with many of the best interpreters, who understand these words as foretelling, not a literal resurrection, but the national restoration from Babylon. He differs from them all, however, and agrees only with Mr. Noble, of the New Jerusalem Church, when he denies that "the illustration is drawn," as Mr. Barnes asserts, "from that doctrine, [*the resurrection*]," and implies that that doctrine was one with which they [*the Jews*] were familiar." Let it also be acknowledged, that our author has here outstripped his German competitors. "That the doctrine of the resurrection is really implied in the passage, Gesenius declares to be beyond doubt (*unzweifelhaft*);" says Dr. Henderson.

But, objects our author,

If the doctrine of the *resurrection of the body* was well known to the ancient Jews, we would gladly be informed whence they obtained it, as it certainly is not to be found in their Scriptures.

This occurs on p. 117;—of course, the writer had forgotten by this time what he himself had told us on p. 93;—

It is indeed true, that the doctrine of the resurrection enters into the articles of the Jewish creed;—

and in explanation of its origin he had remarked, that the "scattered notices in Moses and the prophets of a *future life* were wrought together into the semblance of a theory of a corporeal resur-

rection." If the Professor reply, that he was then speaking of the modern Jewish creed, whereas it is "the *ancient Jews*" that are here mentioned, we regret that he has furnished no hints for determining where the modern date begins, and the ancient ends. We cannot tell, therefore, to which of these epochs he would assign the version of the Seventy, which is generally supposed to have been executed some three centuries before Christ. But at *that* time, it would appear, the notion of a bodily resurrection was quite prevalent. The very passage before us they translate, or paraphrase, to this effect;—"The dead shall rise again, and *those in the graves* shall awake, and *those in the earth* shall rejoice." And then Gesenius carries us back to the era of the Babylonian captivity, as the time when the Jews borrowed the doctrine, and many others, from the Zoroastrian theology; and hence he argues, that the words under consideration, together with their context, in which a knowledge of the doctrine is so clearly implied, must be an interpolation—they could not possibly have been written by Isaiah, who flourished before the captivity, and had a great deal to learn yet from those Eastern sages. Such is Gesenius' account of the matter; and as it is more learned than our author's, so we reckon it equally satisfactory.

HOSEA VI. 2.—We are not aware that the Church of God is in the habit of laying much stress on this passage, as a proof-text of the resurrection of the body. Prof. B. however, seems to think it as good as any other. So he sets it up, for the mere sport, as we should judge, of knocking it down again:—

The sound of these words undoubtedly falls on the ear like the explicit enunciation of the doctrine of the literal resurrection. Yet upon a more minute scanning of the passage, we are perhaps prompted to say with the poet:

"The voice in my dreaming ear melted away."

Just so;—let Scripture say what it

will, the voice soon melts away in our author's dreaming ear. But what, if our author has here unconsciously suggested the real explanation of what is felt by many to be a troublesome psychological problem? While writing *Anastasis*, may he not have been in a dream throughout?—possibly in a mesmeric slumber?—though the indications are few, and by no means decisive, of his state having been a *clairvoyant* one. In such a theory we will gladly acquiesce, even while we cannot help wishing him a speedy awaking; especially as we observe that his rest is occasionally disturbed, as Miss Martineau says is quite apt to happen in such cases, by the intrusion of every-day thoughts. Thus on the present occasion he remarks with a frankness, for which we give him credit:—

At the same time, we know not well how to resist the evidence, that this passage is also alluded to in the New Testament, and construed in reference to the resurrection of Christ on the third day. Thus Paul, 1 Cor. xv. 4, says that Christ "was buried and rose again *the third day, according to the Scriptures.*" Here it is contended that there is no passage in the Scriptures, unless it be the present, where this fact can be considered as alluded to.

DAN. XII. 2.—This text is one of great importance in its bearings on the subject of the present discussion, nor does our author attempt to disguise the fact;—

This brief passage contains, more emphatically perhaps than any other in the Old Testament, the germ of the resurrection doctrine. It is incessantly referred to by the Rabbinical writers who have treated on the subject, and has exercised a controlling influence on the literal statements of Christ and the apostles. . . The difficulties are confessedly great which attend a proper solution, and the issue may still leave some points more or less doubtful.

We feel a peculiar satisfaction in quoting that last sentence. To our readers, we doubt not, it will be as refreshing as

it was to us, when forcing our way for the first time through this wilderness of declamatory pretensions, to light upon one solitary expression of a diffident and hesitant spirit. For ourselves, we were even startled at the sight, and were puzzled to account for its singular appearance there, in the very centre of the Sahara, until it occurred to us, that the words here addressed by the "hierophantic angel" to Daniel had already, on a former occasion, perplexed our author not a little.

In his treatise on the *Valley of Vision*—a performance referred to with commendation by the author of *Anastasis*, (p. 122) and which was published no longer ago than last year—Prof. B. remarked:—

We believe we may safely interpret Dan. xii. 2, of the same period and the same accomplishment;—viz., the future literal restoration of Israel. But in the Appendix to that pamphlet, this is his language:—

On a somewhat closer view of this passage, we should not be surprised if the progress of biblical investigation should yet establish the most intimate relation between these texts, (Is. xxvi. 19, Dan. xii. 2,) and that intensely mysterious portion of the Apocalypse, which announces the spiritual quickening in the first resurrection;—

and this happened, according to Prof. B., in the age of Constantine—three hundred years after Christ. The reader may remember that in our review of that essay we ventured to suggest, that these shifting, conflicting fancies of the author were "as intensely mysterious as any thing in the Apocalypse itself." But, perhaps, the progress of biblical investigation has done something since then towards clearing up the matter. Let us see.

Our author in the first place, by a critical analysis, "fixes"—and as we believe correctly—"the literal version and exact import of the text," and then reasons upon it, as follows:—

"And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those the (the unawakened) (shall be) to shame and everlasting contempt." This we have learned, since first adopting this view, is the interpretation suggested by some of the Jewish school, and is undoubtedly very ancient.*

Still the question recurs, What *kind* of a resurrection is that here announced, and to what *time* is it to be referred? The core of the difficulty lies in these two points, of which the solution of the last must afford the clew to that of the first. The evidence, even to a cursory view of the context, would seem to indicate pretty clearly that the period referred to can scarcely be that of "the end of the world," as that phrase is usually apprehended, for the sequel obviously announces an extended order of events stretching onwards through a long lapse of centuries to the time, whatever that be, when Daniel himself is to "stand up in his lot at the end of the days." It is, moreover, distinctly announced that this epoch of resuscitation is to be closely connected with a period of distinguished trouble, when Michael the great prince is to stand up for Daniel's people, and as the same language occurs in the description of this trouble with that which is applied to the calamities experienced at the destruction of Jerusalem—viz., that there never had been and never would be a scene of equal distress—it seems fair to infer that the woes of that period are at least *included* in the present prediction. But we have, if we mistake not, adduced evidence in another chapter of this work, in which we have treated of the Judgment in connexion with the Resurrection, that our Lord's predictions on the 24th and 25th of Matthew do in fact embrace a vastly prolonged

* If Prof. B. means to intimate that, when he "first adopted this view," it was original with him, we may mention, as an additional presumption in its favor, that we have seen it just as distinctly stated in the works of at least *five* other living authors.

period, commencing with the signal manifestation of his kingdom at the overthrow of Jerusalem, and reaching forward to what is emphatically termed "the end,"—or the great consummation, when his kingdom shall be universally established. On the same grounds, therefore, on which that construction is established, we may regard the present text as spreading its announcement over the like extent of time, though still having a more special reference to events that should distinguish the *commencing period* of that great era to which they pertained. Conceiving then that this prediction of Daniel ushers in that new dispensation which was to be opened by the Messiah at his death and resurrection, and which began more signally to verify itself at the destruction of Jerusalem, we recognize an incipient fulfilment of this oracle, not only in the several individual instances of resuscitation of the dead, recorded in the gospels, but more especially in that remarkable display of resurrection-power which was put forth upon the "many bodies of the saints that slept, which arose, and came out of their graves after his resurrection." So far then the words of the prophet may be construed as having respect to a literal resurrection. But this we regard as, in the main, a mere outward and sensible adumbration of a far more glorious work of moral quickening, which was to be the result of Christ's accomplished redemption in behalf of his people, and in which this prediction was to receive its more complete and signal fulfilment. From age to age this spiritual vivification was to proceed in connexion with the "judgment of the great day." . . .

While then we cannot question that the words before us do truly refer to the cases of bodily resurrection recorded by the evangelists, we are at the same time strong in the persuasion, that they possess a vastly grander scope, and find their fulfilment in that sublime career of *moral regeneration* which forms so much of the history of Christianity from age to age.

There now, reader ;—we have given you, and at full length, our author's exposition of the most important text, remember—according to his estimate—in the whole Old Testament. We do hope that you have looked at it carefully. If not, pray, go over it again, that you may be able to decide intelligently and impartially between it, and the remarks which we now submit in the fewest possible words.

1. Prof. B.'s express design all along is to show that the Scriptures of the Jewish Church know no such thing as a bodily resurrection. We cannot, then, but appreciate the conciliatory kindness of his present concession, that the *leading text* on the subject—that which "exercised a controlling influence on the statements" of the New Testament—"may be construed as having respect to a literal resurrection"—nay, does "TRULY REFER TO CASES OF BODILY RESURRECTION!"—So far, well.

2. But this, he says, was "a mere outward and sensible adumbration of a far more glorious work of moral quickening—in which this prediction was to receive its more complete and signal fulfilment. . . . The words possess a vastly grander scope, and find their fulfilment in that sublime career of *moral regeneration*, which forms so much of the history of Christianity from age to age;"—And all this is surely very fine. But, in the name of every man's consistency, excepting Prof. B., what *does* he mean by telling us, only two sentences before, that while "we may regard the present text as spreading its announcement over that extent of time," it "still has a MORE SPECIAL REFERENCE to events that should distinguish the *commencing period* of that great era"—and these events he declares to have been "cases of bodily resurrection?"—We promised to be succinct, and leave all remarks to the reader.

3. Every thing, says the Professor, depends on the *time* of this resurrection. Sure enough ;—and of what time is the Heavenly Interpreter here discoursing?—

"At that time"—What time? Turn to the Bible, and, disregarding as of no account, or rather as very frequently deceptive, the division of chapters, we see at once that no other time is spoken of, than the time when the Wilful King "shall plant the tabernacles of his palace between the seas in the glorious holy mountain." Now, with what face could any man, who, with sufficient bravado of manner, should challenge the universe to meet him with "competent exegetical exposés," even pretend to expound Dan. xii. 2, and never let out one word as to what is denoted by the triumph and the doom of that son of perdition, when these things, depicted in the last verse of the eleventh chapter, incontestably synchronize with the tribulation, deliverance, and resurrection, mentioned in the first two verses of the twelfth chapter?—"At that time."

It matters nothing to our present object what interpretation is given to the close of the preceding chapter. A very few refer it to the history of Antiochus Epiphanes; the general understanding is, that it concerns a time still future, and predicts the final career of the Turkish power, or of the Papal or the Infidel Antichrist of the last days, just previous to the bursting dawn, after a foul and tempestuous night, of millennial glory and joy. Take it which way you will, it is "at that time" that Daniel is taught to expect a time of unparalleled trouble—of signal deliverance for his people—and the resurrection of many of the sleepers in dust. Any attempt, therefore, to determine the period of the occurrences last mentioned, without at least some reference to the preceding context, is either grossly uncandid, or so glaringly incompetent, that one might be excused for hinting with honest Holofernes,—“It insinuateth me of insanie.”

4. But let us so far humor our author as to shut our eyes to the divine index of time, and confine ourselves to the twelfth chapter. In the first verse we are furnished with *two* tests of the chron-

ology, both of which our author, while professing to discuss that question as the fundamental one, just glances at, and then hurries on. He will allow us, however, as we are not gifted with these powers of intuitive perception, to take a more leisurely look.

(F.) The time of this resurrection—whether it be a spiritual, or a literal resurrection; and that point we do not here discuss, however decided may be our own convictions of its literality—is to be “a time of trouble, such as never was since there was a nation even to that same time.” This mark—so Prof. B. judges, and with reason—identifies the trouble itself with that “great tribulation” foretold by our Lord in Matt. xxiv. 21, as “such as was not since the beginning of the world to this time, no, nor ever shall be;” and, accordingly, both passages he considers prophetic of the destruction of Jerusalem. “At least,” says the Professor, in that light and cursory manner, in which he “leaps over” so many “walls” without straining—“the woes of that period are at least included in the present prediction.” Then, they do not exhaust the prediction? And if not, what other time of tribulation does the prediction contemplate? Of course, he will not say, that “the history of Christianity from age to age” has been a history of such unequalled misery; and had he only remembered what is told us in Revelation of the “earthquake,” whose horrors are even now mustering in darkness, during the pouring out of the sixth angel’s vial, as its explosion is destined to appal the world in the time of his immediate successor—“a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great,” (xv. 18)—he might possibly have seen reason to doubt, whether the overthrow of Jerusalem, however it may have surpassed in the severity of its inflictions all previous calamities, is to be considered as any thing more than a rehearsal, and faint emblem, of that far more dreadful

catastrophe, which in the just judgment of God on Apostate Christendom, shall signalize "the end of the world"—the consummation of the present age—"the times of the Gentiles." But "the great tribulation" of Matt. xxiv. is described by our blessed Lord as unparalleled, not only in all *past*, but in all *future* time, whereas the earthquake of the Apocalypse, which is unquestionably future, is to exceed in violence all that have gone before it. What, then, is the inference, but that these two prophecies refer to one and the same calamity, that the "trouble" of Dan. xii. 1, synchronizes with both, and that the fulfilment of all three is immediately before us?

(2.) The other note of time is more obvious, and not less decisive. It was to be a time, not merely of trouble, but of *deliverance*—deliverance of Daniel's people, the Jews—and deliverance by the sudden uprising, and resistless interposition, of Israel's Royal and Almighty Patron. Now does even Prof. B. suppose, that this pledge of mercy was redeemed "at the destruction of Jerusalem?" or during the "history of Christianity from age to age?" Either supposition, we should hope, is a little *too* absurd.*

5. "The words were shut up, and the book sealed, even to the time of the end;" but for the consolation of the prophet he is assured, that, while "he that waiteth and cometh to the three thousand three hundred and five and thirty days" is "blessed," he himself might "go his way" in peaceful resignation and hope, for he should "rest, and stand in his lot at the end of his days;"—that is, he should partake of the glories of that resurrection, when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Was all this fulfilled "at the destruction

* If the reader desires farther light on the subject of this great future tribulation, and deliverance of the Jewish people, he will perhaps obtain it by consulting Jer. xxx. 7-9—Ezek. xxxviii—Joel ii. iii—and Zech. xiv.

of Jerusalem?" or during "the history of Christianity from age to age?"

6. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, *as he hath declared to his servants the prophets;*" Rev. x. 7. (Among those prophets there is, perhaps, not one so eminent as Daniel.) "The kingdoms of this world" are then proclaimed to belong to "our Lord, and his Christ," Rev. xi. 15;—or, in our author's language, that is "the great consummation, when His kingdom shall be universally established." Are there, then, no tokens of a time of trouble, and of a resurrection also, as occurring in the days of the seventh angel, and heralding "the glory that shall follow?" Read the 18th and 19th verses of that same eleventh chapter, and then say what confidence can be placed in an expositor, who, affecting every where the nicest sense of the hidden harmonies of revelation, shows himself, in the very act of expounding Dan. xii., deaf to such utterances as these of the Apocalyptic Trumpet;—"And there were *lightnings, and voices, and thunderings, and an earthquake, and great hail*—And the nations were angry, and thy wrath is come, and *the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.*"—May the good Lord hasten it speedily!

We could multiply these proofs of the utter erroneousness of our author's view of this text. But enough, probably, has been said.

P. S. In this series of articles we have examined with some care, *first*, the Argument from Reason—*secondly*, Prof. B.'s Principles of Interpretation—and *thirdly*, the Scriptural Argument, so far as it is drawn from the Old Testament. Our readers, we doubt not, have long ago discovered that, in our poor opinion,

the previous reputation of the author is the single and sole consideration that entitles this volume, either as an argument or an exposition, to the slightest notice from the friends of truth. But they may also concur with us in thinking, now that the character of the unhappy production has come to be pretty generally understood, that a sufficient compliment in this respect has already been paid to the celebrity even of Prof. B. Here, therefore, we suspend our regular review — intending, however, as occasion may serve, to give, in a series of short, independent, exegetical essays, our own views of the more interesting texts from the New Testament;—of such, especially, as, owing to certain prevalent popular misconceptions, can easily be turned to a bad account in the work of perplexing and confounding the simple and the unwary.

We trust we have a good conscience when we add, in taking leave of *Anastasis*, that our steady aim throughout has been to assist in disarming this book of its power to do mischief, and we are thankful for the evidences that have reached us from various quarters, of our labor not having been in vain. Had our object been merely to inflict upon Prof. B. the critical pains and penalties due to the rash assailants of truth, instead of stopping where we do, we should now hasten to turn our battery on the palpable and gross, and altogether intolerable errors—respecting our Lord's resurrection, and second coming in glory, and the Day of Judgment*—that are to be seen staggering in every direction through the subsequent pages. Of the entire vol-

* We have formerly mentioned, how very small a share of originality there is in our author's speculations. But in looking over a file of a newspaper printed at Putney, Vt., and called "*The Perfectionist*," which has been sent to us by some friend, we are really surprised to find, that most of Prof. B.'s heresies on these glorious themes, together with his "words—words—words" about the disengagement of a spiritual body at death, were delivered to that editor's disciples—only with the superior tact and consistency, which a larger experience probably had imparted—just two years ago.

ume, indeed, we could not more accurately convey our deliberate judgment, than by adopting in regard to it—*mutatis mutandis*—a sentence pronounced by the author himself on some opinions of Professor Stuart:—

Were I to give utterance to my honest sentiments on this extract, I should say at once, that if a premium were proposed to be awarded for the greatest amount of error, that could be condensed into the smallest possible compass, the above paragraph might put in a claim, which could not well fail to be successful;—*Hier.*

LETTER FROM A JEWISH CONVERT TO HIS BROTHER.

THE following letter was written in reply to the one published in our last Chronicle. We propose to give this also entire, in two numbers, in the hope that it may arrest the attention, and, with the divine blessing, be the means of removing some hindrances out of the way of our Jewish readers. The writer, moreover, has just received an appointment as Missionary from the Board, and the friends of the cause will naturally desire evidence, that the trust we have put in him is not misplaced. From several testimonies equally decided to the Christian character of brother Altman, we select that furnished by the President of the Baltimore Auxiliary, (*Rev. Dr. Johns,*) in a letter to the Secretary of the Parent Society:—"Of the missionary (Mr. Altman) I can speak in the strongest terms. Two of the Bishops of *The United Brethren in Christ*—the name of the denomination to which he belongs—called upon me last winter, and gave their unqualified testimony to the excellent character and spirit of this gentleman. He seems to be a truly humble and faithful Christian, and

very apt in acquiring knowledge suitable for his mission."

DEAR BROTHER,—Your letter of the 25th of Shebat has come to hand. At the time I received it, I was about leaving the place, where I had lived; and I hope the uncertainty of my situation and future place of residence, of which I was anxious to give you an account, will be a sufficient apology for not writing you sooner. My employment now is printing and setting type.

Laying all other things aside, I proceed now to answer your letter, praying the Almighty to guide my pen that I may do so aright—that I may convince you of the prejudices, which you have formed against me in your mind. May the God of Abraham, Isaac and Jacob make a deep impression upon your heart, and bring you to cease from heaping reproachful epithets upon me; for I can assure you, that I thank the Lord my God daily for the new freedom, which He has been pleased to bestow on me.

To the matter now, my much beloved brother J.—The Almighty knows that I do love you! Can you really believe, that your brother N. could sink so low as to forget mother, brothers and sisters? when he has so much to thank them for, and owes them so much? No, far be it from me, that I should ever forget them, and farther still, that I should take a step such as I have taken, from levity, or in order to lay up treasures of this world. Whatever I have done, I have done it after being fully convinced of the truth of the matter, and this conviction is day by day gaining ground. In order to do what is right, we must obey God more than man; and though it is hard to take leave of mother, brothers and sisters, it is our duty to obey God, when he calls us on, though it should cost us our lives; for this life passeth away, but our souls have to appear before the Almighty, in order to give an account for themselves, and not for others, as A. D. preaches. I believe

God more than men, and if you will look in Ezekiel xviii. 20, "The soul that sinneth, it shall die," &c., you will discover the great mistake under which so many labor, that, namely, of obeying the statutes and explanations of men more than the word of God, which latter certainly must be right.

No, my brother, I would rather lose my life, than to deny my faith in the Lord Jesus Christ; for I am as positively convinced of his being the promised Messiah, as I am convinced of my own life, being sure if I shall do according to his doctrines, that he is faithful in the promise, that I shall leave this world of troubles in peace, and go home to that rest, which is promised only to the children of God; like unto thousands of Christians, who have embraced Christianity in truth, and who have lived worthily before God; —(not like unto many in Germany, who call themselves Christians with their lips, but their hearts being far from God, bring forth no fruits meet for repentance, making their bellies their God, and living in licentiousness.) O how sweet death is to a true Christian, dear brother! Would that I could accompany you once to the death-bed of such a Christian, where you listen to words like these; "The hour of my salvation is rapidly approaching, and my soul shall soon be lifted up to my God." They look as it were impatiently for the coming of that hour; you can trace a heavenly joyfulness in their faces, frequently saying to their weeping friends;—"Weep not for me, all is well; give me your hand, and promise me, that you will try to meet me in the place of eternal bliss."—I was living formerly with a John Zeller; his son before dying was in a trance for three days, during which time most men thought that he was really dead; but after the three days were expired, he awoke again, and accosted his friends thus;—"I saw my way to heaven open, and I was permitted to come back in order to take leave of my friends." He predicted also the exact time, when he should

die. Andrew Zeller, father of John Zeller, a man of about eighty years of age, shortly before dying felt his own pulse, in order to ascertain whether he should die soon; then said he, "let me now be alone until I shall die," and thus he gave up the ghost. O my dear Saviour, let me die the death of the righteous!

You make mention in your letter of miracles performed by Rabbies; I will not now enter into an argument with you concerning them, but you will find greater miracles performed by the early Christians, if you will read their history. How willing were they to sacrifice their lives for their faith in Jesus Christ! Fire and wild beasts, and every torment shocking to humanity, that could be invented in heathenish and in the Jewish countries, were made use of against the early Christians; but how did those persecutors succeed in extinguishing Christianity? I will tell you how. Where one Christian had suffered joyfully the death of a martyr, a dozen others came forward, and, in spite of the torments by fire, and wild beasts, confessed their faith in Jesus Christ! Can you believe that those men suffered such torments for a farce?—No—they saw clearly, that, after the afflictions of this life were over, they would enter the blessed abode of the saints, of which hope they were sure. Read once the history of Polycarp, the Bishop of Smyrna; how ready was he to suffer the death of a martyr, when in his eighty-sixth year he was called upon to deny his faith. When the soldiers went out to take him, he surrendered without a murmur, yea, he gave even bread to his enemies, requesting them only to allow him an hour's time to pray. He would not be bound, when he was about being burned, but told them, that He who gave him power to suffer death by fire, could give him also power to suffer that death unbound; he expired, thanking God, that he had found him worthy to bear testimony for Him through death by fire.

We need not however, go so far back in history to get testimony. Consider for a moment, how degenerate Rome treated the true Christians, those that served God in truth, and would not receive the Pope as their spiritual guide; how steadfast were those Christians in their faith, and how did they confirm it by their death under the most horrible torments, that men could invent. Yes, they would die, rather than sanction the erroneous doctrines of men. Read, my dear brother, how Latimer and Ridley, two bishops of England, were burned on account of their love to Jesus Christ, and their hatred of the false doctrines of Popery. Latimer, shortly before their execution, said to Ridley—"Be of good cheer, and now play the man, for by the grace of God, we shall kindle to-day a fire in England, which shall never be extinguished." (This happened October 16th, 1555.) Yes, praised be the God of Love! the light of the Christian religion can never be extinguished, for it has too good a protector, the Almighty himself. Heathens and self-named Christians, such as the Roman Catholics, tried to stop that light in its progress; but the stone, which was cut out from the mountain without hands, is rolling on, and will continue to roll, in spite of heathens, bad men and devils, until it shall have crushed all the enemies of Christ, and the earth shall be covered with righteousness. The work is from God, and cannot be stopped. It is true, many assume the name of Christians, when they are not; but this proves nothing against the cause being a good one. God has his people, who serve Him in true righteousness, and shall have thro'out all eternity.

No, dear brother, the Christian religion is not a farce; its truth is too well established, and it is getting brighter day by day. Read the New Testament with a sincere heart, and you will see clearly, that it teaches entirely different things from what the Christians practise with us; the

difference between them is as great as between day and night.

[TO BE CONCLUDED.]

INTERVIEW BETWEEN A CONVERTED JEW AND HIS FATHER.

THIS article, which we have concluded to republish from the *Jewish Chronicle* of July, 1843, was then taken from the *Jewish Intelligence*, the organ of the London Society. It acquires a strong additional interest from the fact, that Mr. Neander is one of the brethren, whom, in the good providence of God, the Board of Directors have been led to call into their service. From Mr. N.'s communication, given on a subsequent page, it appears that he expected to sail for this country about the middle of April, and is probably now not far from the scene of his future labors.

There is something very touching and instructive in the following narrative, which we find in the Third Annual Report of the Society of Friends of Israel at Bremerlehe, near Bremen.

The interview took place during the fair at Frankfurt-on-the-Oder, where Mr. Neander, the Agent of the Bremerlehe Society, himself a son of Abraham, met with the missionaries of the London Societies, Mr. Bellson and Mr. Hartmann. Mr. Neander reports as follows:

"July 11.—This evening I was informed that my father had arrived. Several Jews collected in front of our lodgings, but remained quiet. A Jew of my acquaintance requested me to visit my father, but I was to go quite alone, and without the knowledge of my friends. I mentioned, however, the matter to Brother Bellson, who dissuaded me from going there alone at night, as it might occasion a tumult among the Jews.

I wrote accordingly a letter to my father, in which I briefly expressed my feelings, and asked, whether he would not permit me to bring a friend with me; but I received no answer.

"July 12.—Mr. Bellson and myself went out to call on my father. We found the door of his room locked. We then went towards a street where we hoped to find the Jew I knew, above alluded to. I looked around, and my heart was moved on seeing my old father leaning against a house, and looking fixedly and mournfully at me. I trembled, and said to Brother Bellson, 'Look, there is my father!' My father changed his posture, and went towards the back of the house. I followed alone; and as soon as he was aware of my presence he stood still, supporting his feeble body on a chest. I took hold of his hand, and exclaimed, 'Father!' He was silent; his look assumed more of tenderness. At last he said, 'If your mother saw you now, it would be the death of her. From the time of our receiving the distressing news, her eyes have seldom been without tears. Our outward circumstances are very good, but our heart is broken. Alas! what a child we have lost in you!' My heart sunk within me under a weight of sadness, and, after a long interval of silence, I exclaimed nearly as follows:—'Oh, how painful it is to me to find you, my parents, incapable of comprehending that I have only now learnt to know and to love the true living God, the God of Abraham, Isaac, and Jacob, the God who is my Creator, Preserver, and Redeemer.

"He.—'Do not speak of this subject at this time and in this place, and listen to what I now command you; I will only devote one hour to private conversation with you; you may fix a time when you can come. But I will not go to your lodging. I dare not do so on account of my large family, many members of which are now here.'

"Our meeting was fixed for five o'clock in the afternoon, I awaited the hour in prayer and supplication

to the Lord. I entered his room; he locked the door. He looked very sad, but still there were traces of paternal love visible in his face. Having taken a seat at my side, I expressed my sorrow for his conduct towards me hitherto—that he considered me as a dead and lost son—but told him that, under the weight of that distress, I found my consolation in the sure belief that God is my father. On this, my father asked, why I had embraced the Christian faith?

“*I.*—‘Because in this faith I have life, peace, and true, eternal salvation.’”

“*He.*—‘But what is your belief? Do you not believe in more than one God?’”

“I now acquainted him with the principles of my faith, which was the faith of Abraham, David, and all the Patriarchs of the Old Testament. The Lord enabled me to do it with cheerfulness; blessed be his holy name!

“After I had been speaking about ten minutes, he seemed to sink into a deep reverie; we were both silent for a while, and I looked up to Him who is great and mighty.

“At last he spoke in an impressive and earnest manner: ‘The Hebrew letter you sent me fifteen months ago, and which I still preserve, continues to be a marvel to me. I showed it also to Rabbi I——, in S——. But beside us and your mother, your letter has not been read by any one. You quote so many beautiful scripture passages, and assure us that you believe in the God of Abraham, Isaac, and Jacob.’”

“*I.*—‘Oh, father! If you only became acquainted with some dear pious Christians, you would learn, to your astonishment, that such are indeed children of God. These souls have a very great love for our Thorah, and are also children of Abraham.’”

“I then communicated to him something of my own experience, which appeared very remarkable to him. I cannot describe my feelings on sitting thus close by my old dear

father, and I exclaimed, ‘Tell me, father, do you hate me? Oh tell me, that neither yourself nor my mother will curse me any more!’

“*He.*—‘We have been very much irritated against you; and if, two years ago, you had come near me, I could have stabbed you in cold blood; but I console myself with thinking that there are more parents who must make the same experience; and after all you remain our child, and our heart is moved whenever we think of you. But your mother must not yet see you, without having been prepared for it; she would not be able to bear the sight of you; but write frequently, and I will then also answer your letters.’”

“I could have exclaimed Hallelujah; this was more than I had expected.

“Somebody knocked; my father went and opened the door, and some Jews of his acquaintance entered. They remained silent, but looked at me with astonishment. I was much agitated; I therefore asked my father’s leave to visit him again, to which he answered in a kind tone, ‘Yes;’ and I left the room with praise and thanks.

“*July 13.*—After having preached the Gospel to several descendants of Abraham, I went to my father. There were some other Jews present, and my father was busy packing goods which he had bought. On my saluting him, he shook hands with me, and sighed, but did not speak. I asked whether I should leave, as he was so occupied, to which he replied, ‘If you have nothing particular to do, you may as well remain here, I shall soon have done.’ I then assisted him in packing, and noted down several things for him.

“This business having been finished, he sat down to supper, and began to speak with me of the wisdom of the rabbies. He then asked me why I did not believe in those things? And on my discussing the subject with him, and drawing his attention to the doctrines of the Scriptures, both the Old and New, in their holiness and heavenly wisdom.

he did not speak for some time, until at last he exclaimed, 'I cannot comprehend your faith.'

"Our conversation then turned on sundry family matters, and he soon began again to lament the heavy blow my conversion had caused my family, &c., &c. I expressed my sorrow at their grief, but felt that they had no cause for it, it being my full conviction that I shall be saved through the grace and tender mercy of God, as manifested in the atoning death of the Messiah our Redeemer.

"While he now sat in deep meditation, leaning his head on his hand, the Jews present began inveighing against me with much bitterness and blasphemy. My father then rose, took my hand and said, 'Come, let us speak a few words with each other alone.'

"I followed him to a large open space at the back of the house. When there, he took my hand and said with great emotion, 'Marc! for I will still call you by that name,—Marc! I had taken the resolution never to see you any more. Myself and your mother said in public, 'We have no son more called Marc—he is dead!' But I cannot repress the feelings of my heart; for although deeply wounded, it still tells me you are my child; and believe me, I cannot bear to hear you scoffed at. I now tell you, that our heart still clings to you, our first-born son, who has cost us so much. Go, therefore, now, and come again tomorrow evening, that we may take leave of each other, but give me a letter to take with me to your mother, and say only that you believe in the God of our fathers.' He ceased, and his eyes filled with tears. I could have sunk down, I was so agitated; I could only exclaim, 'Father! my father!' and fell into his arms.

"At last he began again in a low voice, 'But tell me candidly, are you really contented, and do you feel happy in your faith! I know that I cannot induce you to become a Jew again. If that were possible, my letter and my paternal promises would have

effected it two years and a half ago.

"I again declared to him my happiness in Christ Jesus our Lord, and we then parted cheerfully.

"The 14th, in the afternoon, I met my father alone. He took the letters for my relations. He was very much occupied, and seemed rather reserved. I felt very much depressed. After some conversation, we embraced each other and parted with tears. My last words to him were, 'I will remember you, dear father, before the throne of God!'"

HORÆ APOCALYPTICÆ.*

WE had occasion lately to quote the high compliment paid to this work by an eminent scholar of our own country. It is "a work," says Professor Bush, "which no one can well read without being grateful for having lived in the age which produced it"—an opinion the more valuable from its extreme impartiality, inasmuch as Mr. Elliott's great conclusion regarding the Personal Reign of the Son of Man over the renewed earth, is pronounced by the same critic "the most baseless of all the extravaganzas of prophetic hallucination." We, on the other hand, do most joyfully acquiesce in that conclusion, and our commendation, if none the less sincere, is probably for that, and other reasons, less decisive as to the real merits of the book. But whatever be the value of our judgment in the case, we mean to give it frankly, and without reserve.

* "HORÆ APOCALYPTICÆ; or, *A Commentary on the Apocalypse, Critical and Historical*; including also an examination of the chief prophecies of Daniel. By the Rev. E. B. ELLIOTT, A. M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge. — Seeley, Burnside & Seeley, Fleet street, London: 1844."—3 vol. 8vo. pp. 1455.

Not only, then, do we concur with the Bishop of Winchester, when he says that Elliott's *Horæ Apocalypticæ* is "the most important prophetic work of this century;"—we deliberately add, that we know few recent works in any department that will compare with it, in the solemnity of its interest, and its momentous bearings on the present life and prospects of the Church of Christ. We shall rejoice, indeed, if the voluminous performance of Prof. Stuart of Andover, which has just appeared, but which we have not yet been able to examine—his Commentary, to wit, on the same glorious portion of the divine word—shall be found to deserve the palm. But this is more than we expect. We presume that Professor Stuart's work is constructed on the principles developed in the learned gentleman's "*Hints on the Interpretation of Prophecy*," and really, (excepting *Anastasis*,) we never read a more unsatisfactory book than that. We cannot quarrel with Mr. Bickersteth for saying of it, in the Appendix to the eighth edition of his *Divine Warning to the Church*,—"The darkness on this subject of a mind full of critical talent and learning, and its incompetence to enter into the deep spiritual truths and glories of this book, were never more painfully manifested."

Of the *Horæ Apocalypticæ* two editions were sold in London last year, in the course of two or three months, and yet we suppose it not at all unlikely, that this brief notice is the first intimation to many of our readers of the existence of such a book. There is no trash of foreign literature so trashy—nor any poison so virulent—but it is immediately

caught up, and transfused, as the daily meat and drink of our reading community; aye, commended to the lips of confiding purchasers by scores of courteous editorials; whereas a book like this, the precious fruit of years of learned toil, patient research, and a sanctified intelligence—a book prayerfully devoted to the illustration of confessedly the most difficult portion of the Word of God, and certainly not the least interesting—a book, in fine, the *Edinburgh Review* being judge, as fascinating from its merely literary qualities, as it is rich in theological and prophetic truth—is, we had almost said, stealthily imported by our larger establishments, where the two or three copies are found, and carried off, by two or three studious ministers, and there is an end of the matter; except that within a few weeks, an English *synopsis* of Elliott's grand results has been reprinted in Philadelphia, under another title, and by another hand!—and with this meagre substitute the American Church will probably have to content itself for a while.

And why? Why, for no other reason, that we can think of, than this;—the publishers find out that Mr. Elliott, like five-sixths, as we calculate, of the *students* of prophecy, is,—shall we dare to write it?—a Millenarian; and it might be dangerous to get the character of publishing Millenarian books.

Now, we are far from blaming the publishers for their caution. It is all very natural; and still the circumstances that seem to justify it may be very deplorable.*

* Thus, one of the most beautiful, edifying, thoroughly practical volumes we ever read, is the late lamented Hugh White's "*Practical Reflections on the Second Advent*." But what of that? Hugh White

We hope by-and-by to give our readers a few specimens of the ore, that abounds in this mine of prophetic wealth.

JUDÆA CAPTA.*

VERY few writers write either so much, or so well—and there are still fewer, the continuous stream of whose publications maintains such an uniformity of excellence, and of popular interest—as *Charlotte Elizabeth*. The present volume is on a theme, of which her ardent heart is full—the fortunes of Jerusalem and of the people of the covenant. We commend it to our readers as indeed a vivid picture of the siege and destruction of the holy city by Titus. The spirit in which the mournful subject is here presented, will be inferred from the following extract:—

Our Christian historians have written under two impressions, alike unfavorable and erroneous. The one was, that Jerusalem had been visited with final destruction, her wrecks being left merely as monuments of divine vengeance, not as providing also materials to re-construct, in surpassing splendor, what was once cast down. The other delusion which, whether consciously or not, rested, and still, to a great extent, rests, on the minds of such historiographers, is that the Jews, as a nation, are cast off, at least so far as to render any future restoration contingent on their embracing

* *JUDÆA CAPTA*. By Charlotte Elizabeth. New York: John S. Taylor & Co., 145 Nassau street: 1845;—pp. 222, 8vo.

was a Millenarian; and his book was intended to illustrate the holy influences of that "blessed hope, even the glorious appearing of the great God, and our Saviour, Jesus Christ;" and therefore it was thought prudent to discourage the sale; and the sale was discouraged; and comparatively few copies, the publisher tells us, have been sold!

the faith of the gospel, one indispensable concomitant of which is held to be their abandoning all distinctive marks, and becoming, in fact, less individualized as a people than are the members of any national church, or any congregation of consistent dissenters. These prejudices interpose a formidable barrier between the historian and his subject, occasioning him not only to confuse objects, but so to distribute his lights and shades as to blend the whole picture into one mass of needless perplexities. He dare not quote scripture in continuous portions to any extent: it is so formidably literal on these points as to scatter to the winds what men have laboriously essayed to build upon it; and however excellent, however conscientious, however able a writer may be, we very rarely indeed fall in with one of any note who has had courage to take his pen under a deep practical conviction, that in approaching these subjects he must fully act up to the bold declaration of the apostle: "Yea, let God be true, and every man a liar." Human authority is, in every sense of the word, an imposing thing: one man in former times has darkly trodden a doubtful path, while as yet the heaviest gloom of obscurity rested upon it. Others follow in single file, blessed by a much clearer light indeed, but for the most part apparently solicitous to use it, each for the purpose of accurately planting his foot in the print of his predecessor's shoe. The beaten path is good, so far as scripture sanctions it; but when a discrepancy appears, it is safer to follow the guidance of revelation, leaving every other track until the same guidance brings us into it again.

We add a single example of the application of these important principles to the illustration of the divine oracles:—

ZION, the city of David, is now in a great measure, as we have seen, a ploughed surface, on which corn is grown, and a few flocks find pas-

turage. JERUSALEM, the ancient city of the Jebusites, that Salem of which Melchizedek was king, now called Acra, once the most densely populated of the whole area, has been made heaps of ruined buildings, insomuch that the existing town at this day stands on the confused "heaps" of what formerly was. The rubbish has in some places well nigh filled up and levelled what has been a deep valley; and a builder seeking a solid foundation must work through complete strata of these accumulations to a depth of many feet, before he can reach it. **THE MOUNTAIN OF THE HOUSE**, Moriah, where the Temple of the Lord stood, is become as the high places of the forest. Baal, and the other idols that proved so often a snare to Israel, had their altars always on high places, surrounded by groves of trees, which God-fearing kings from time to time cast down, plucked up, and removed away; for they were accursed things, abominations, unlawful to Israel, hateful to God, who forbade the approach of his people to their unhalloved confines.

What now is the state of Mount Moriah? It is crowned by a mosque, which, being the temple of a most false religion, is as a high place of the forest to the Jew, who is not only forbidden by his law to set foot within the boundary, but is likewise compulsorily excluded by the Moslem usurper and defiler of that holy site. It is not a high place of the forest, for no idol is there, no altar, no grove,—it is as a high place of the forest, for it is an abomination making desolate, and that which no Israelite can approach. So far no one can question the remarkably literal fulfilment of a most literal prediction; and then—no break intervening in the original Hebrew—the Word proceeds: "BUT in the last days it shall come to pass that **THE MOUNTAIN OF THE HOUSE OF THE LORD** shall be established in the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it. And many nations shall come, and say, Come, and let

us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of ZION, and the word of the Lord from JERUSALEM." Here we have, in the plainest exhibition that language can afford, the three mountains,—Zion, ploughed as a field; Acra, reduced to heaps; and Moriah, polluted by a false religion, rebuilt, restored, re-sanctified, and become once more the resort of voluntary worshippers from every quarter of the globe. "Thus saith the Lord, I am returned unto ZION, and will dwell in the midst of JERUSALEM; and Jerusalem shall be called a city of truth, and **THE MOUNTAIN OF THE LORD OF HOSTS**, the holy mountain. . . . Thus saith the Lord of Hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts. Thus saith the Lord of Hosts: Behold I will save many people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness." Zech. viii. 3, 6, 7, 8.

LETTER FROM WARDER CRESSON,

U. S. Consul at Jerusalem.

JERUSALEM, Dec. 10, 1844.

My Dear Brother John Lillie:—

I reached the Holy City on the evening of the 4th of October, and on the commencement of the seventh day of the Feast of Tabernacles. I was taken on the seventh day of the same month with a severe attack of bilious fever, which brought me so low that Dr. Macgowan informed me, that he did not feel willing to be responsible in my case, unless he should call in another physician. However, I recovered so that I was able to walk a little way, and be

about, in between three and four weeks; but my strength I regained very slowly, and also my appetite, so that I thought all was not right; and so it proved; for on the 10th of the next month I had a relapse, and began to vomit up great quantities of bile.—Dr. Macgowan and the Rev. Mr. Nicolayson called to see me at the American mission-house, my residence, and both proposed taking me to their own house, for they came to the conclusion that unless I had the best of nursing, there was but little hope for me. Dr. Macgowan procured an ass or donkey, and two men held me up and steadied me, until I reached the Doctor's, and truly he acted as the good Samaritan to me. I am now enjoying a considerable degree of health, and nearly my usual strength.—But this subject we will now leave, and come to the more interesting one of *Jerusalem*.

For Jerusalem is still *a most interesting city*, and although now under the curse, and like a dismantled bride, she still possesses a majesty and dignity, that exceeds that of any other city I have ever seen. There is something supernatural and divine in her very appearance. Her position, geographically and prophetically, is remarkable and singular. Mt. Moriah's summit is above 2270 feet above the level of the sea, and that of Mount Zion 2475, and the Mount of Olives 2656. The view and prospect of the Mount of Olives, east of the city, is grand beyond conception, and baffles all description. Her position prophetically, you are well aware, the Psalms and prophets are full of. No other place on the earth did they long and sigh to see restored, as they did Je-

rusalem. The voice of inspiration has declared emphatically, that it is the "*glory of all lands*," and God himself has declared, that it is the place that he has chosen to *dwell for ever*, and that here he would manifest his glorious Shechinah, and make his power known in the "*latter day*." Jerusalem has an excellent wall all around it, built of square dressed lime stone, nearly white, and handsomely built. The joints, as the masons term it, are all broken. It is 40 feet high, having towers at some distance apart, 120 feet high. These are also built of hewn stone, with ramparts and battlements. On the east, next the Mount of Olives, is the Golden or Eastern Gate, which still remains closed, in confirmation of the eternal truth of God's written word; and although in the hands of the Turks, the enemies to Christians and the truth, yet we see it as God declared to Ezekiel xliv. 2;— "Then said the Lord unto me, *This gate shall be shut, it shall not be opened, and no man shall enter in by it*, because the Lord the God of Israel hath entered in by it, *therefore it shall be shut*," &c. Please to read the next verse. How very remarkable, and what a proof that the word of God abides forever!

I took a ride with Dr. Macgowan, and his lady, a few days ago, all round Jerusalem, and we were delighted. We could not help exclaiming, "Beautiful for situation is Mount Zion, the joy of the whole earth, the city of the Great King;" and soon I hope we shall be enabled to add the other part of the psalm— "*God is known in her palaces for a refuge*."

There are now 1600 Turkish soldiers from Constantinople quartered

in this town, sent hither by the Sultan in consequence of Aba Gosh, a powerful Arab Chief, having murdered the two governors of Jaffa and Lud, on their way to Jerusalem. I spent the evening with the governor of Jaffa only a few evenings before the event. He came to see me at the house of our kind Consular Agent, Jacob Seraphin Meraad. He appeared very sociable, and was kind enough to procure me good horses at a time of great demand for them, as the steamer *Iberia* was filled with English travellers, and some of high rank, who could not procure horses at all; and if it had not been for the kindness of the governor, and the interest he took in me, I could not have reached Jerusalem the next day, as my company took 8 or 10 horses, including one or two mules for my baggage. But—poor man—in a few days he was no more. How little we know what awaits us.

I should be pleased to tell you a great deal more about Jerusalem, but for want of time and space, I must refer you to my periodical, "The Day Break"—(we look for day-break from the East.) I hope to have the second number out by the 1st of February, if my health continues. Please to send me all the subscribers' names you can.

We have received letters from Joseph Wolff. He has been released by the King of Bokhara, and has reached Teheran, and perhaps is now at Constantinople.*

The Jews are coming from Africa, Russia, Prussia, Germany, Poland, Morocco, &c. There were 80 or 100 that came in the English steamer

* According to the latest intelligence, Dr. W. had arrived at Constantinople, and was on the eve of sailing for London.—*Ed. Jew. Chron.*

Iberia to Jaffa, when I came in her, on their way to Jerusalem, and about 200 have arrived since from Constantinople. The *Jewish Fig Tree* is putting forth her tender leaves, and her bud is yet tender. We had rain last Friday week, the first time, I was informed, for seven months, and yet the fruits of the earth are exceedingly fine. Some of that excellent plant, the cauliflower, I have been credibly informed, have weighed above 20 pounds.

I remain, in the one great hope and faith of the coming of our blessed Lord, your brother,

WARDER CRESSON.

"Days of Old."

No. XIII.

THE BLANDISHMENTS OF THE HEATHEN.

THERE is weeping and wailing in the camp. The congregation are gathered together before the door of the Tabernacle, their heads bowed down with sorrow, and shame, and bitter anguish; and the face of Moses is pale with emotion even more deep than theirs; for who among them all had his heart so knit unto the Lord as their devoted leader, the faithful Moses! When Balaam was brought to pronounce the withering curse, he failed utterly: there could prevail no enchantment against Israel, and he was even constrained to bless; but Israel, alas! had always power to invoke upon themselves the wrathful visitations of the Most High; and this had they now done. Seduced by the wanton daughters of Moab, many had fallen into the snares of the crafty seer, and had joined themselves to Baal-Peor: they had eaten the sacrifice of the dead, and bowed down to Moab's gods!

"The anger of the LORD is kindled: who shall quench it now?"

was the terrified whisper that ran through the congregation, while they awaited the return of Moses from the Tabernacle, whither the Lord had suddenly summoned him. "O my son!" said Merab, who clung to Jabin as a child to its mother, "how long wilt *thou* continue true to Israel's God? I have seen those beguiled away, whose years, and experience, and wisdom far exceeded thine; and yet thou standest firm, and thou hast never swerved from the path of obedience. My son, my son, mayest thou not likewise fall? O that these eyes might close in death ere they behold that day!" "I shall fall, father," answered the young Israelite, returning the grasp of that trembling hand, "when I cease to look to the Eternal; when I cease to rely upon His strength, and lean to my own understanding, or depend on my own might. Till then, thy Jabin is secure: and, father, I trust thou wilt never see that evil day." He was deeply moved: sorrow and anger struggled in his breast; for he had seen some loved companions forfeit their hopes of mercy and destroy their own souls, and over them he could have wept, but that he was jealous of the glory of the Eternal; and his wrath at their ungrateful requital of unspeakable bounties, even as a fire, dried up the gathered tear.

Moses re-appears; the low murmur is hushed, and breathlessly they listen to the decree. He is commanded to take the heads of the people, and hang them up before the Lord against the sun. Again they fall prostrate, again ascends the voice of wailing, of supplication, and fear. Moses still stands before the door, pondering his terrible mission, and loth to stay the cry of penitent prayer; when lo, before his eyes, and before the eyes of the weeping congregation, a Prince of Simeon's chief house, the gay and stately Zimri, approaches, leading towards his tent a daughter of Midian, robed in rich attire, sparkling with gems, and darting, as she glides past, a look of

high, malignant, wanton triumph upon the lately dreaded, now humbled, heart-broken host of Israel. Horror indescribable seized the congregation, and a wailing shriek from the camp told how the plague was spreading there, even as it smote in rapid succession old and young, high and low, in the midst of the assembled multitude. Jabin started from his father's side, in wild dismay, but a nobler hand than his was nerved in the work of vengeance. Suddenly from the midst of the crowd arose the young Phinehas, Aaron's grandson, and poising in his hand a javelin, he strode towards the tent:—he entered, and a piercing cry heard over all other sounds of lamentation told the tale, confirmed by the reappearance of the young priest, reeking with the mingled life-stream of two transgressors.

All was silent: awe, and shuddering terror held every one mute. The wail of death ceased too, for the anger of the Lord was appeased, and the plague was stayed, after twenty and four thousand had already died. Then broke from the inspired lip of Moses the commissioned blessing on the head of Phinehas, who, apart from the rest, with swelling heart received the assurance of that covenant of peace—an everlasting priesthood for him and for his seed, the recompense of zeal for God.

They buried the many dead, and all again was silence in the camp. Merab's tent that night was the scene of humble thanksgiving, for that the plague had not smitten one of its inmates. "My father," said Jabin, "seest thou the root of Israel's manifold transgressions? The Eternal hath chosen us to be a peculiar people, separate from all nations of the earth, who serve, each in his own fashion, idols of silver and of gold; the luminaries which dazzle them, the stocks and stones of earth, yea, even the creeping thing and that which perisheth. Far different is our portion, who are taught to know, and instructed to serve, the Eternal, our God, the Creator of heaven and

earth, the unseen, all-seeing Sovereign of the Universe. But alas! how prone is Israel to wander from that safe path; to forget his high and holy calling; ay, and even though it be in an enemy's land, to adopt his ways, and seek to be ranked among the Gentiles! I fear not the weapons of Moab; I laugh to scorn the curses of their hireling priests; I dare the utmost that can be done in the name of their senseless idols; but I do tremble for Israel when, with gentle blandishments these covert foes draw nigh, and lure us to their unclean feasts, and win our heedless eyes to pursue the daughters of the land, as with wanton step they weave the dance, and strew with flowers a pathway leading us far, far from the LORD our Rock."

Merab answered, "So prone is Israel, so prone am I, to quit the narrow path traced out for us, that I often fear our wanderings will terminate in one common grave, ere the promised land be gained. How many have our hands this day interred of those who were not excluded by age from inheriting it!"

"It cannot be that the word of the Eternal should fail," said Merab's wife. "To Abraham, to Isaac, and to Jacob, our fathers, was the promise given, and to their seed it will be fulfilled."

"Blessed pledge!" exclaimed Jabin, as he portioned out the remainder of the morning's manna for their evening meal; and while the father of the family gave thanks, and prayed over that sweet and healthful sustenance, there was on every face the serenity of faith and of hope. A wail would now and then reach the peaceful tent, borne by the evening breeze, as some mother lamented her son, some widow the husband of her youth, cut off by his own evil passions; and then a tear of sympathy would dim the eye of the listener; but stirring times were at hand; Jabin was to occupy a new position, a recompense for fidelity past, and a fit training for what was yet to come.

BOOKS RECEIVED.

JUDEA CAPTA. By Charlotte Elizabeth. New York: John S. Taylor & Co., 145 Nassau street.

THE DIVINE HISTORY OF THE CHURCH, or a Catechism of the Apocalypse, &c. By the Rev. Frederic Fysh, M. A. With an Introduction by Richard Newton, Rector of St. Paul's Church, Philadelphia. — Philadelphia; George & Wayne;—New York: R. Carter, 58 Canal Street. 1845—pp. 347, 12mo.—This is a book referred to in a preceding article, as an English synopsis of Mr. Elliott's work. In truth, Mr. F.'s obligations to the *Horæ Apocalypticæ* are far greater than he seems quite willing to acknowledge, and even where he ventures on being original and independent, he too often becomes at once frivolous and fanciful. Presenting, as the American editor remarks, "the results of Mr. Elliott's profound and laborious investigations, without the processes by which they have been arrived at," and presenting them also in the catechetical, *ex cathedra*, style, the abridgment assumes an air of dogmatism, from which the original is altogether free, and is not likely, we fear, to satisfy the intelligent inquirer.

THE MEDIATORIAL WORK OF OUR LORD JESUS CHRIST.—New York: Robert Carter, 58 Canal street. 1845.—pp. 214, 12mo.—This book embodies larger and more scriptural views concerning the character and issues of the mediatorial scheme, than nine-tenths of the religious literature of the day. It is pervaded by a very serious and devout spirit.

Jewish Calendar for May, 1845.

DAY OF SOLAR MONTH.	DAY OF THE WEEK.	SABBATH COMMENCES.	OCCURRENCES.
May 3	Sabbath	6½	אחר' כות Roshodesh Iyar
7	Wednesday		1st day of "
8	Thursday		קדשים
10	Sabbath	6½	אמר
17	"	7	פסח שני
21	Wednesday		בדר
24	Sabbath	7	33d day of Omer
25	Sunday		בחקתי
31	Sabbath	7	

Missionary Intelligence.

The American Society.

LETTER FROM PROF. CUVIER OF FRANCE.

THE Secretary for Foreign Correspondence has received a letter from Professor Cuvier, of the University of France, (resident at Strasburg,) in which he takes the following notice of their labors for the salvation of the Jews:—

"Our Society for the conversion of the Israelites, (Société d' Israel,) continues to instruct and to baptize proselytes, and has now in its employment as a missionary, the first proselyte whom it baptized, Mr. Lichtenstein."*

* This is doubtless the gentleman, to whom Mr. Herschell of London alludes in a communication dated *London, March 1.* "I have also to inform you," he says, "that I heard a few days ago from Brother Hausmeister of Strasburg, that the Rev. Mr. Lichtenstein, a converted Jew, who has labored for some time past at Strasburg &c., (whom I know well,) is likely to undertake missionary work in America. I have, therefore, written yesterday to make inquiry concerning him. I think you would find him invaluable as a *Proselysten Vater*—a Proselytes' Father."

In regard to their other benevolent labors, he states:—

"Our Evangelical and Tract Society causes the Gospel to be preached every Sabbath, and distributes annually above twenty thousand tracts. We have also in Alsatia a system of Colportage, which is productive of great good. The good cause of the Gospel continues to be sustained and to make progress among us. Our Societies go forward, and are blessed. Our Institutions, in like manner, such as the Establishment for Poor Children and the Evangelical Asylum for Young Females. This work enjoys the Divine blessing. We have now thirty to forty pupils."

LETTER FROM MR. NEANDER.

CASSEL, Feb. 21, 1845.

My Dear Brethren in the Bonds of the Lord:—Your honored letter of the 31st of January I received today. I need not write you how my heart was rejoiced. I must this time be brief with my reply.

After so many conflicts that I have had, I am at last clear in relation to

my leaving Germany. By the help of the Lord, I shall soon come to you, and engage in the service of your Society. May the gracious Lord there glorify his name through me, according to the riches of His grace!

Oh! how I rejoice also soon to see your faces, and to become acquainted with the friends of Israel, who are praying, Thy kingdom come!

In a fortnight I shall go to Hamburg, where I shall stay for four weeks, to be useful there among the Jews; and I think on the 15th of April I shall sail from Hamburg, or Bremen, for New York.

The gracious Lord and King accompany me, and abide my crown. Amen.

My hearty respects to all the friends of Israel, from your

JOHANNES NEANDER.

MR. SILIAN BONHOMME.

WE hoped to give in this number an account of some very interesting interviews with Jews, enjoyed by Mr. B. during his visit to Baltimore. This we are compelled reluctantly to omit, in order to keep up with his more recent movements.

Having recovered partially from the indisposition mentioned in our last, Mr. B. set off again for the South. After a brief stay in Philadelphia and Baltimore, he proceeded to Charleston, S. C., where he was at the date of his last communication, April 14. He had been "kindly received, and finds," he says, "a well-disposed spirit in the community in behalf of Israel."

The Presbytery being then in session, Mr. B. was courteously introduced, and allowed to present the

great object of the Society to their favorable consideration. The Rev. Dr. Smyth followed with a "noble address," and the result was the unanimous appointment of a Committee, "to make suitable arrangements for the adoption of the best measures to promote this long neglected cause."* The ministers of other denominations have been waited upon.

We add an extract:—

Yesterday evening I lectured in the Circular Presbyterian Church. The house was full; numbers of Jews and Jewesses also being present. Some were observed to weep. The pastor feels very much interested, and addressed the congregation, and appealed to them for their sympathies and liberality for this noble enterprise. I have hope to establish a general Society in this city also. The Methodists are at camp-meeting, and return to-day; others of the ministers who are absent, are expected to return this week.

There is a beautiful and most splendid synagogue here, of the Reformed Jews. I attended on Friday evening and Saturday morning, and was very much pleased with the order, and the service, and the prayers, that are offered up in English. Only one thing is to be added, Jesus of Nazareth. Oh, may the good Lord send His light from heaven on this respectable congregation of the sons and daughters of Abraham. The minister of this people is a Polander by the name of Poznansky. He seems to be a sincere man, offering up sound prayers in English, and preaching very intelligent English sermons. But alas, no mediator between God and man! They have a splendid organ, a choir, and very good singing, but still no Jesus in their praises. They have Sabbath-schools on Sunday, by way of respecting the Christian Sabbath. The

* The words quoted are from the Agent's letter.

law of Moses is read from the rolls, as in ancient times.

There is another congregation of Jews here, who worship in the Protestant Methodist lecture room. The synagogue is the subject of a law suit between these two Jewish congregations.

There are also in this city several Christian Jewish families in the Baptist church; also numbers of Jewesses in the Methodist Episcopal Church, as members. This city and neighborhood will be a good field of labor for a missionary. May God direct our Board to take immediate measures for a missionary in this city. There are a great many Jews here, without hope and without God in the world.

My respects to all my friends.

S. BONHOMME.

P. S. A subsequent communication from Mr. B. furnishes the following copy of the resolution of Presbytery:—

Resolved, That this Presbytery has listened with great interest to the statements of Mr. Bonhomme in relation to the ancient people of God, "who are beloved for the fathers' sake;" that the accounts given us of the conversion of so many to the Christian faith on the Continent of Europe are cheering to our hearts; that we recommend to all our churches to make this people a subject of earnest prayer, that God would remove the veil which is upon their minds, and lead them to acknowledge the true Messiah whom their fathers crucified, and to further, at the same time, all judicious and scriptural efforts to engraft them upon the good olive tree, from which they were broken off through unbelief.

A true extract from the Minutes of the Presbytery of Charleston, under date 12th April, 1845.

BENJ. GILDERSLIEVE,

Stated Clerk.

Mr. B. repeats the expression of a deep solicitude, that a mission-

ary may speedily be procured for Charleston and neighborhood. He says;—"The Jews seem to be very friendly towards me. There are more than 4000 here in this small population. May God shake the dry bones!"

NEW-YORK CITY MISSION.

Extracts from Mr. J. Forrester's Journal.

Dec. 20th.—The sun arose this morning in full splendor; although it is the 20th of gloomy December, yet all around smiles, and looks a little like spring. But how long this will last is known only to Him (blessed be He) who rules the universe.

I had not been in — St. for months past; so I resolved to search for Jews there. I inquired diligently as I entered the street, but found no Jews, until I reached No. —, where resides a Polish Jewess, a widow, in a good brick house. I had a short conversation with her, but she gave me a hint, in a polite manner, that to-day was her Saturday, in which she had much to do before her approaching Sabbath. I offered her a German tract, but she replied—"I am old, I cannot read German." I then said—"Can you read Hebrew?" She replied—"O yes, give me Hebrew." I then gave her a Hebrew tract, with which she was well pleased; and as I took my leave of her, she said—"You must call again."

Jan. 8th.—My next call was at No. — — St., where I visited and conversed with three families of German Jews in the garret. At this No. resides the Jewess that I found two years ago without fire and bread, in the garret at No. — — St. I have often supplied the wants of her family by small sums of the Society's money. Her husband was a sickly man, and about six weeks ago went to the South with a few goods, and took sick and died. I did not know

of his decease before this morning. The moment I entered her humble dwelling, I was saluted with a torrent of tears; not a voice was heard; she could not utter a word! At last, with a loud shriek she exclaimed — “My husband is gone—gone—gone forever!” My soul was melted with sympathy for her and her two fatherless babes. As I pointed her to Heaven for comfort, a Jewess residing below, came in, and we all mingled our tears together; the two fatherless babes—the one three years old and the other one—seeing their mother in tears and deep sorrow, also wept sorrowfully. I gave her \$2 of S. S. G.’s money, and also a note from under my hand to call on the lady of S. S. G., who will supply her and her babes with garments suitable for the season. I was so directed by that pious lady, when I found cases like the above-mentioned.

10th.—At the Jewish Resort, as I call it, No. — St., I found two strange Jews, that I had never seen before. They were both willing to converse with me, but one of them soon got tired of my conversation, and the other, finding himself hard put to it for answers to my questions, began to mock. I then, with slow and solemn words, sternly rebuked him, and he felt it, and made an apology. He then said—“I will now talk seriously with you, because I see that you are a serious man. And now I must tell you, that I was trained up and educated for a Rabbi, but in studying to refute the Christians, I became convinced that their religion was according to the Bible; and so, being in a Roman Catholic country, I was baptized by them.” I replied—“My dear Sir, you have (in joining the Roman Catholics) jumped out of the pan into the fire; you cannot, by the Bible, nor by common sense, defend their doctrine.” *He.*—“No, I will not undertake to defend all their doctrines, but they are right in many things.” *I.*—“Are they right in praying to the Virgin Mary, and a thousand of saints and saintesses?” *He.*—“No; there they are

wrong.” *I.*—“Are they right in declaring that they have power to change a wafer—a little flour and water—into the divinity, soul, flesh, bones, sinews, skin, hair and nails of the Lord Jesus Christ, and then give the wafer to dying people to swallow, and say that they have God within them, and that they will surely go to heaven, if they die?” *He.*—“No, no; I do not believe any of that nonsense.” *I.*—“My son, take my advice—read your Bible, and pray to God in the name of Jesus, the only Mediator, for the teaching of the Holy Spirit.”

I record but a small part of our conversation, for I cannot remember it.

BALTIMORE CITY MISSION.

Extracts from the Journal of
Rev. N. Altman.

March 12th.—Stopped with a Jew who keeps a clothing store in — St.; gave him, and also to another Jew, who was standing there, some tracts, and then engaged in conversation with one of them about the Christian religion. Among other things he inquired of me, what was the reason that the Bible commences with the word בראשית *Bereshith*, and not with another word; and then he explained it to me in the following manner. Dividing the word into the letters, he made a word out of every letter, as follows: בוא רשע אשר; שמו ישוע תלוי: “There shall come a wicked one, whose name is Jesus; crucify him.” As we were in conversation about this matter, another Jew came into the store, and spoke in very harsh, angry language to me. He got into a rage, and was near to fight—called me a highway robber, and said if I would come into the house he would knock me down. Some other Jews were present. I then went away. When I walked into the street, I remembered that I had seen in Allen’s Modern Judaism another division of the word *Bereshith*, which just goes to the contrary of the above. I went and took a

copy of it, as follows: כְּבֹא רַבֵּנוּ אֵשֶׁר : שְׂמוּ יֵשׁוּעַ הַעֲבֹרִי: "When the Master shall come, whose name is Jesus, serve him." I then went back to that Jew, and showed him that in this way I can explain quite to the contrary; but he got mad, and pushed me out of the door.

14th.—Went in company of Mr. —, a Jew, to see Mr. —. We spoke a great deal on the Christian religion. In the commencement of our conversation, I told him that, for my part, my own experience is enough to convince me fully, that Christ is the true Messiah. After this I spoke to him about the Prophecy of Daniel, in the ninth chapter; but he explained the 70 weeks of the 70 years of captivity, and the Messiah who is mentioned there, as meaning King Cyrus. I then quoted Genesis xxix. 27, 28, where a week is spoken of, that means seven years. He answered, this week means the wedding week, and so explained the difficulty out of the way. I then spoke to him about the divinity of the Messiah, and took up the passage, Isaiah ix. 6. But Mr. — applied those names, which were never given to any mortal man, to the King Hezekiah. He said, in Hezekiah's time Israel was more holy and pious than at any other period.—Blindness is happened unto Israel. They will not come to Christ that they may have life. They love darkness rather than light.

17th.—Visited a family in — St.; while speaking to them about the Christian religion, another Jew came in, who showed that Mammon is his god, and that he thinks every body else is like him.

I tried to make a visit to Mr. —, whose wife is related to me, (and the only relative I have in this country.) But the moment she saw me, she turned back to her room, as she did not want to see me.

Visited a family in — St., and gave them a German Bible, which I had promised to them on a former visit.

22d.—Visited Mr. —; there was also Mr. — present, who is an Infi-

del Jew. Conversed for some time on the subject of Christianity.

28th.—Paid a visit to a family in — St. They received me in a very friendly way. We had a very long conversation on the Christian religion. I spoke to this family of some of the prophecies, and made reference to the experience of true Christians, showing them under what different circumstances people are led to seek and find true religion, while they all agree in the one thing, the blessedness of justification through our Lord Jesus Christ. This, I showed them, cannot be deception, or imagination.

April 10th.—Had a conversation with a company of Jews in —; but they spoke in a very wicked and unbecoming way.

Mr. —, an elder of the — church, told me that a Christian lady had given him the name of a Jew, who is a shoemaker by trade, as one willing to speak on the subject of Christianity. We proceeded to the house together. But as soon as the man found out the object we had in view, he got very much excited, and said he did not want a tract—he is a Jew—does not change his religion—can keep his own heart clean—he keeps a good house—does not believe in any church—and that no Jew can turn a Christian. Mr. — tried to soothe him a little, and at last we prevailed so far, that he allowed us to leave a tract there. Mr. — invited the Jew to call at his house.

The London Society.

AMSTERDAM.

Letter from Rev. C. W. H. Pauli.

Distressing Poverty among the Jews in Amsterdam.

WHILST there are many Jews here who can command millions, there are thousands who do not know as each morning comes round, how to obtain a morsel of bread for their hungry children, on arising from their most wretched beds. One instance may suffice;—I visit two poor

families, which consist of six souls ; they live together in an upper room, about eight or nine feet square, to which you must climb up on a high ladder, after having mounted two perpendicular belfry staircases. The poor men being out all day long, I am obliged to go to them in the evening. I should let them come to the Mission-house, were it not that one of the women is ill, and the other had a young baby. I went there one evening last week, when the cold was twenty-two degrees below the freezing point, and they had no light and no fire, as they could not afford either fuel or stove ; the latter the tenant must provide himself, not being a fixture found in the houses. These poor people assured me that they had not tasted any food for two days. I have no need to tell you that their clothes were in perfect accordance with the wretchedness of their abode, from which their landlord threatened to expel them every moment, as they had not been able to pay their rent for two weeks, amounting to somewhere about four florins. Fancy me now in the midst of such a group, starved with cold and want of food. The dim light of my small lantern made their pale and strongly-marked faces appear the more ghastly. Having warmed and fed them, I preached to them the Gospel of mercy and of undeserved grace. One of the men, having already a very fair knowledge of the Gospel, but still laboring under prejudices, imbibed from Rabbinic perverse interpretations of the Holy Scriptures, connected with so much uprightness and integrity, that it was evident that religion is to him the most sacred object, said, amongst other things, " Would I could believe in Jesus. But I would rather starve than say ' I believe, ' while my heart remains colder than the ice on these windows ; my understanding is convinced that Jesus must have been the Messiah ; but God-man—yet (he continued, after a pause,) his titles given him by all the prophets ; his wondrous miracles ; his resurrection from the dead ; the outpouring of the

Holy Spirit upon his disciples ! Oh God, be merciful to us, thy people Israel ! "

I have no doubt, if this man should by the mercy of the God of Israel, come to a saving faith in our blessed Redeemer, it would be from a heartfelt conviction.

I can bear testimony that the few proselytes I have met with from the Dutch Jews, have embraced Christianity from the purest motives.

SAFET.

Letter from Rev. A. J. Behrens.

Jewish Efforts to Counteract the Labors of the Missionaries.

A CONSIDERABLE stir and a spirit of active opposition prevails at present among the Jews, on account of two individuals who have openly declared their belief in Jesus of Nazareth as the Messiah, and their resolution to be baptized in his name. The rabbies are much enraged and talk of issuing a *חרם* (excommunication ;) they lately summoned before them the Jew who bakes our bread, and adjured him by the life of his children to tell them all that to his knowledge was going on in the Mission-house.

Secret Inquirers.

When I urge upon the Jews with whom I come in contact, the necessity of searching the Scriptures, because they testify of the Messiah, and are able to make them wise unto salvation, they will often reply in the following manner :—" We are fully convinced whoever will examine the matter, must soon find out that you are in the right in believing in Jesus of Nazareth as the Messiah ; and gladly would we set about inquiring, but how dare we do it ? The rabbies strictly forbid all controversy with you, and one is compelled to obey them, because they possess the power of stopping the *chalukah* (contributions from Europe,) and then from whence shall we buy bread for ourselves and our families ? " This *chalukah* is an obstacle in the way of

missionary labor, peculiar to the Holy Land; and by no means a small one, as it gives to the rabbies so much additional power and influence over the community, and allows them to tyrannize to an incredible extent. The Sephardim are likewise very much under the lash of their Chachamim, who possess the power of inflicting corporeal punishment, fines, &c. I have just had a message from one, requesting a Bible; he would have come to ask for it himself, but feared the Chacham would know of it and have him punished. I did not send him one, as I will embrace the first opportunity to visit him at his shop.

Disappointments of Jewish Settlers in Palestine.

Many divorces have of late taken place among those families which have arrived this year; the men remain here, but the women return to Europe with their children. The other day I witnessed a very affecting case of that kind, of a couple who had been married for nineteen years. It is quite astonishing how many of them are totally disappointed in their anticipations respecting the Holy Land.

FRANKFURT-ON-THE-MAINE.

Letter from Mr. H. Poper.

Increasing Study of the Scriptures by the Jews.

WE cannot say with certainty that this or that will be the ultimate result of these astonishing movements, but we may hope that all these things will work together for good, inasmuch as both the Orthodox and the Reformed are, as it were, driven to that blessed fountain, the Holy Scriptures; the former, because they see that arguments drawn from the Talmud and other Rabbinical writings, are useless weapons to convince their opponents of error (as, the other day, a stanch Talmudist himself said to me;) and the latter also search the Scriptures, anxious to show that

they care for nothing but what it has pleased the Almighty to reveal in Holy Writ: though it cannot be denied that they take an entirely false view of it.

Now, considering that the study of the oracles of God has been entirely neglected by the generality of our Jewish brethren for many centuries past, we may confidently hope that many, by searching the Scriptures, will, by the Divine blessing, find Him of whom the prophets did write, even Jesus, the Christ, the Messiah, the ever-blessed Son of God.

This I am led to think of, not as a mere supposition, but rather as a fact. For if we look around us, we (I mean those who come in contact with Jews) shall find that there are a great many secret believers amongst them, perhaps more than most Christians expect; secret believers, who, from different motives, do not wish to make a public confession of their faith in the Lord Jesus. There are those who, from fear of men, hesitate to be baptized; others, again, who delay to receive this sacred rite on account of political or domestic circumstances.

JERUSALEM.

LETTER FROM REV. W. D. VEITCH.

Progress of Inquiry.

I NOW and then receive what I cannot help hoping are proofs of what I have often suspected, that more is going on here than meets the eye. A Jewish tradesman, who has supplied me ever since I resided in Jerusalem, assured my servant, two days since, that many more Jews than the rabbies are at all aware of, are very much disposed towards the Gospel. For himself, he said, that being independent of sources of support, except his own labor, he would become a Christian, were it not for his wife; and that many others were disposed to become inquirers at least, but were held back by the certainty that did they show any symptoms of a leaning towards Christianity,

they would be robbed of the pittance derived from western charity, which is their sole support at present. He has himself perused the New Testament several times. This accords exactly with what I have always been led to believe, that the tyranny of the rabbies and the extreme ignorance of the females, present two of the most formidable obstacles to our success.

MOROCCO.

Journal of Mr. Alexander Levi.

July 23.—To-day I visited J. Ben Z. I found that he and his sons had diligently read the "Old Paths," and that their eyes had been opened to many of the errors of the Talmud. The son said that for the future he would read the Bible more frequently. I had a long conversation with them on some parts of the "Old Paths." The son told me that the rabbies intended to have a meeting to consider the best plan to counteract my exposures of the Talmud, as being contrary to Moses and the Prophets. There is a movement amongst those Jews whose minds are least corrupted by the Talmud, and who are, therefore, more inclined to listen to reason; and this causes the opposition of the rabbies.

August 1.—To-day, when I visited the Jewish bazaar, a great number of Jews collected around me, to whom I proclaimed the truth. Rabbi A. Ben S. was the first with whom I discussed.

We were much annoyed by the Moors, who are aware of my object, and although they cannot understand what is said, yet they push themselves forward, and so interrupt very much. Many of them ask the Jews what I say, who reply, that I am talking about Jesus of Nazareth, who was crucified in Jerusalem; when the Moors hear this, they begin to mock and blaspheme, because the Koran denies that our Lord was crucified; and the Jews, not being

aware of this, think that the Moors blaspheme Christ. I have often explained this to them, and asked the Moors, in their presence, if they believed in "Sayidua Eesa," (*i. e.* our Lord Jesus,) to which they have replied, "Nääm," Yes.

The Free Church of Scotland.

BERLIN.

THIS very important station has recently been occupied by Rev. Mr. Schwartz, as missionary from the Free Church. In a letter dated Jan. 16, he states;—

1200 to 1500 proselytes at least are residing here, occupying all the different spheres of life—professors and ministers—physicians and judges—merchants and tradesmen;—many of them gaining, in a very respectable way, their livelihood; not a few of them working very hard to earn their bread; and others living in great poverty and misery.

"The largest accommodation," says the Missionary Record, "which as yet, he can command, is insufficient for receiving those that have flocked to him. The commencement of his labors has been most encouraging, and all that he details, warrants the expectation of great things being wrought there among the children of Israel."

PESTH.

LETTER FROM REV. MR. WINGATE.

Mr. W. mentions in his last communication, that "in one day three married Jewesses had been baptized, and borne a good confession before many witnesses." We subjoin the conclusion of the letter:—

And now, my dear Mr. W., time fails me to record the rest of the his-

tory of this interesting family. It is now about ten months since Mrs. L. first came to me to hear the Word of God. The first exposition I remember, was from Acts ii., when she and a sister-in-law were present, and much affected. Since that she has attended the greater part of our meetings in the midst of many troubles from within and without, and for many months came, besides three times a-week, for private instruction. I have shared in her joys and her sorrows. At one time her husband wrote to her, that owing to an inundation (in spring very frequent in this kingdom,) he had lost all his money. The Jews came and told her this was the judgment of God on the family, because they resolved to become apostate—see Ps. liii. 4, last clause; and yet at this very time, she read me a letter written to him, beseeching him to cast his soul on the Saviour, and that she could say with the Apostle (Rom. viii. 35:) "Who shall separate us," &c. About this time her husband, who had been, as you will remember, furnished with books before his journey, wrote to Mr. H., with whom he was in correspondence—"The more I read the Bible, the more I find myself a great sinner—my sins are gone over my head like a flood." Some time after this doubts arose in his mind, and Mrs. L. was so affected by the tide of affliction that seemed to be set in on the family on all sides, that she was laid down with sickness—then her desire to be baptized grew stronger and stronger. After her recovery, the time was fixed. Her husband, in the meantime, has been so affected by the Word, that he was obliged to leave his occupation, which he found he could not follow with a good conscience, and betake himself to a very menial occupation, solely that he might not be excluded by connection with the Jews from opportunities of holding intercourse with us. His master, however, was a violent Rationalist, and assaulted his weak faith, by endeavoring in every way, to unsettle him in the four articles of

Christian truth. In this state of mind he persuaded his wife to delay a little. She, however, could get no rest in her spirit, and soon after another day was fixed, when, in the providence of God, sickness and some other matters prevented the administration of Christ's ordinances till the arrival of Dr. and Mrs. Duncan. During this delay, the work was advancing in her husband's soul; and after he witnessed the faith of his wife, confessing Christ at the risk of being separated from her husband, or perhaps of his being imprisoned, if he lived with her (because the law of the land does not allow Jews and Christians to live together,) he himself became deeply affected. The Word of God came with power on his soul, particularly a sermon preached by the Rev. R. H. Herschell of London; and he, too, was with joy, and a special blessing from on high, baptized a few days ago. Sir C. E. Smith and Mr. Herschell were present. Since this period, he continues to grow in faith, and love, and zeal. The work still goes forward in the family. His brother-in-law gave himself up last night for instruction, and even his aged father has been paying visits, evidently with the wish to hear what they had to say of Christ; and the daughter, who, about ten months ago was present at the exposition of Acts ii., has been beseechingly expressing her desire to hear more; and another sister, unmarried, has begged permission of the father, which is not yet granted, to come and receive Christian instruction. The eldest sister, who was baptized at the same time with Mrs. L., is almost deaf, and has been confined to the house for nearly eight years, and very poor. Her happy contented face, and almost uninterrupted study of the Scriptures, abundantly testify that Christ, the hope of glory, has been revealed in her soul. Miss Jackson was deeply interested with her visit to this family. I must close this letter calling on you to thank and praise the Lord for the mighty signs and wonders which continue to be

wrought by the name of his Holy Child, Jesus, who is in the midst of us.

CONSTANTINOPLE.

LETTER FROM REV. DR. KEITH.

IT is of Constantinople that I can speak, and of the great need there is for a good female teacher there. Both the boys' and girls' classes were well attended when I saw them; but in the last communication from M. Schauffler, he states that the schools were crowded. While I was there the girls who attended were all very young, some of them little more than infants. These were taught by a male teacher, a married man, of whom and of his wife M. Schauffler spoke very highly. Now that an *Institution* has been commenced, their time, I apprehend, will chiefly be occupied with it. Besides this, there are two male teachers, and M. Newhaus teaches the higher classes of boys, who are farthest advanced. But there is great need of a good female teacher, and the consequence of the want of one would, in all likelihood, be, either that the female children, as they grow up, would soon be withdrawn from school altogether, or be induced to go to the Roman Catholic seminary, conducted by a Jesuit and several *Sisters of Charity*, who bestow the utmost attention to the bodily wants of the children, and give them a superior education, in many respects—the one thing needful, the Word of God, being wanting. In that school there are several able and devoted female teachers; and the nice work done by the girls would do credit to an Edinburgh boarding-school. Several Jewish girls, older than any in our school, were attending it, and many attractions were there of which ours had none. Sisters in the faith of the Free Church of Scotland may so far vie with the Sisters of Charity of the Church of Rome, that, as the young Jewesses grow up, they may not leave our school for want of a proper teacher to instruct them

in any of the niceties or elegancies of female education, and then suffer them to be drawn away from a Protestant to a Roman Catholic school. Even at present older girls might be brought in, and new classes for these taught and superintended by good teachers of their own sex.

A respectable female going out to Constantinople would find excellent Christian society, not only in the families of M. Schauffler and Mr. Allan (who is likely there by this time,) but also in the other families of the American missionaries in Constantinople. She would feel herself at home among Christian friends at once.

Recent Intelligence.

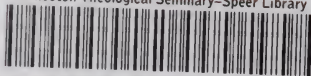
THE *Jewish Intelligence* for April, just received, contains an account of the desperate efforts of the Rabbies of Jerusalem to break down the Hospital established there by the London Society. A Jew having died in the institution, the Chief Rabbi refused to have the body interred in the Jewish burial-ground; and this was immediately followed by other acts of a still more open and decided hostility. A *cherem*, or anathema, of which a copy is given, was pronounced in the German synagogue, on the following Sabbath, against all Jews who should enter the Hospital, either as patients or servants. The result was, that all the Jewish inmates left. Strong symptoms of reaction, however, had already appeared.

A LETTER from Rev. Dr. Duff of Calcutta, in the *Record* for March, mentions the baptism, in the Free Church in that city, on the 8th of December last, of *five adult Jews*, one of them a Rabbi, who also gave his child to the Lord in the same sacrament.



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